THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts."—Peter.

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REVIVALISM.

BY ELDER CHARLES W. PENROSE.

The "Christian world" is at the present time in a state of great agitation; in fact, it has gone into convulsions. Now, common-sense people would say that this cannot be a healthy state; but common sense is a thing not often applied to religious matters. Indeed, many very eminent divines have declared that some religious subjects are not only not to be decided by reason and common sense, but are actually opposed thereto, and therefore are not to be too closely examined. But, notwithstanding all their eloquence, there are some people who are so obstinate that they *will* exercise their common sense upon *all* matters that come before their notice; and they have come to the conclusion that neither an individual nor a society can be in a healthy condition when in a state of convulsion.

But as this is a very serious subject, it will be necessary to investigate it in a serious spirit.

What is called a great "revival," or "awakening," has agitated and still agitates the minds of all "Christian" sects and denominations. It commenced in America, and caused an immense excitement: it has now come to the British Isles, and promises to cause as great an excitement here as in America. Its present great stronghold is the north of Ireland.

Upon reading the accounts given of this great agitation, we are forcibly reminded of the camp meetings of the Primitive Methodists, or "Ranters." Great crowds assemble, and under the influence of powerful preaching, containing awful descriptions of a blazing hell, or flaming gulph yawning to receive the souls of sinners, the terror-stricken people are seized by some supernatural "power," which, after causing them to shriek aloud for mercy, and violently distorting their countenances and their persons generally, flings them to the ground powerless and senseless. In this state of prostration, many of them see visions; and upon awakening from their trance, or stupor, they commence to praise the Lord, and declare that their souls are converted, for they have "found peace," &c.

Now, there are varieties of opinions upon this matter, as there are about every religious subject; but the prevalent opinion, as expressed by both clergy and laity, is, that it is the special work of God, and that the results are glorious.

They cannot ascribe these exciting effects to natural causes. They are convinced that some spiritual influence is at work, and as the "converts" cant talk vehemently about Christ, and go into ecstatic raptures concerning the "blood of the Lamb," they feel quite assured that the Holy Ghost is at work bringing

sinners unto God; and as those who are thus "converted" have, in many instances, at least for the present, turned from the practice of vices in which they before revelled, and now attend the chapel instead of the pot-house, those who have come to this conclusion are confirmed in their belief.

The Apostle John has given the following advice upon such matters—"Beloved, believe not every spirit, but try the spirits whether they are of God." He has also given a test by which the various spirits are to be tried. He says, "Every spirit that confesseth that Jesus Christ has come in the flesh is of God; and every spirit that confesseth not that Jesus Christ has come in the flesh is not of God." (1 John iv. 1—3.)

"Well," exclaims a Revivalist, "then the spirit we have is of God, for *we* confess that Jesus Christ has come in the flesh, and we believe in him." Yes, and so do the Catholic and Protestant, the Calvinist and Methodist, the "Quaker" and "Ranter," and other contending parties animated by exactly opposite influences. The Spirit of God fights not against itself, neither does it lead men in contrary ways. It binds together and promotes order, and causes neither division nor confusion. Moreover, by searching the Scriptures, we discover that even devils have confessed that Christ has come in the flesh. "And unclean spirits, when they saw him, fell down before him and cried, saying, Thou art the Son of God." (Mark iii. 11.) "And there was in their synagogue a man with an unclean spirit, and he cried out, saying, Let us alone. What have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy us? I know thee, who thou art, the Holy One of God." (Mark i. 23, 24; also Matt. viii. 29.) "And devils also came out of many, crying out and saying, Thou art Christ, the Son of God." (Luke iv. 41.)

Now, the most enthusiastic Revivalist will admit, upon this evidence, that the mere confession in words that Jesus Christ is the Son of God is no proof that the spirit which confesses it is of God. We must seek for a higher test than such a profession as that, for Jesus himself said—"Many will come unto me in that day and say, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils, and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." What is this higher test? and how are we to understand the words of the Apostle John? We will allow him to speak for himself—"My little children, let us not love in word, neither in tongue, but in deed and in truth." (1 John iii. 18.) "For many deceivers are entered into the world, who confess not that Jesus is come in the flesh." "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ hath both the Father and the Son." (2 John i. 7, 9.)

From these texts we learn what the Apostle meant by "confessing" Jesus Christ—viz., receiving all his doctrines and precepts, and practising them, thus confessing him "in deed and in truth." The greatest evidence that any person can give of faith in the divinity of Jesus Christ is a practical adherence to all his doctrines and commandments; and any spirit that contradicts the words of Christ, or denies the truth or necessity of *any* of his doctrines, is not of God, though it may confess in words that Jesus is the Christ.

The Lord Jesus, when upon earth, laid it down as an unchangeable rule, that "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John iii. 5.) And, that his words might not be misunderstood, he gave in his own life a practical illustration of them. He was himself "born of water and of the Spirit," and has left an example for his people, "that they should follow in his steps." (See Matt. iii. 13—17.) He also gave instructions to his Apostles how to preach and administer the Gospel, so that all who believed in him and repented of their sins might be baptized in water "for the remission of sins," and receive the gift of the Holy Ghost through the laying-on of the hands of his servants. But the subjects of this modern "Revival" declare that they are saved, and that their sins are washed away "in the blood of the Lamb," without attending to those ordinances which Christ has commanded. The spirit which prostrates them and produces the excitement that supervenes impresses them with the idea that the "water" is entirely unnecessary; and this belief is also fostered and encouraged by the "Revival" preachers.

The various spirits which are among men, leading their minds away from the express conditions of salvation, have succeeded marvellously in impressing the minds of those who teach the people with the conviction that "faith alone" in Christ, without attending to his ordinances, is a sure passport into his presence. Blinded to the vital importance of what they call the *non-essentials*, their cry is—"Christ alone!—nothing but Christ!" little thinking that they are really dishonouring him by slighting what he has expressly commanded; and thus "the blind leading the blind," contenting themselves with lip-glory and "spiritual emotion," are falling into the "ditch" which Satan has dug to entrap them.

The Apostles of Christ, acting under the instructions of the Saviour, commanded all those who professed faith in him through their preaching to repent of their sins, and to be baptized for the remission of them: they then laid hands on the converts, who thereby received the Holy Ghost.

As the spirits which are now working among the Revivalists persuade them that these things are unnecessary, thus contradicting the Lord Jesus, they "abide not in the doctrine of Christ," and are therefore not of God, and do not lead to him.

The Apostle Paul says, "God is not the author of confusion, but of peace, as in all churches of the Saints." (1 Cor. xiv. 33.) Therefore the influence which causes the extraordinary scenes of confusion, uproar, and excitement witnessed at these "Revivals" is not of Divine origin.

The Spirit of the Lord is called the "Comforter," and it brings to the soul joy, light, and peace. There is nothing unnatural in its operations. It does not distort or convulse the human frame, nor does it conduce to disease, or deprive the body of any of its powers. On the contrary, it promotes health, and revivifies and strengthens the tabernacle. In the "Revival," the influence at work brings upon some indescribable agony: the countenances of men and women are twisted about in unnatural shapes; and in several instances they are deprived of sight, hearing, and speech. Therefore the spirit of the "Revival" is not the Spirit of God.

The case of Saul of Tarsus is often referred to by Revivalists as scriptural evidence in favour of these "striking" conversions. But when Saul was "struck," it was by a light from heaven—that is, a material light that was visible to those that were with him. It was not a spiritual operation, converting his soul and cleansing him from sin, but a punishment for his persecutions of God's Saints, and an effectual barrier to the accomplishment of his designs against them. His blindness was not caused by the Holy Spirit, for he had not then received it, but by a purely physical cause, which naturally deprived him of his sight. To obtain the remission of his sins, he had to "arise and be baptized;" and to obtain the Holy Ghost, he had to submit to the laying-on of hands; and it was by the operations of that Spirit that his *blindness departed* from him. (See Acts ix. 17, 18; Acts xxii. 9—16.) So that this oft-quoted case of immediate conversion is proof positive against their view of the subject.

The following quotations are from the *Revival Record*, a weekly periodical, and the special organ of the Revivalists:—

In speaking of a monster meeting at Armagh, Ireland, a writer says—

"Many were 'struck down' and taken out of the crowds. In one circle there were twenty-five. I examined several cases very closely, prayed, and conversed with them. There was great variety in the symptoms: some were perfectly still; others were convulsed with agony such as I had never seen."

In a meeting at Paisley, Scotland,

"The Rev. Mr. Macgregor, from Bridge-of-Weir, in an address of considerable length, detailed to the Presbytery the extraordinary state of matters which the Revival movement has created in that village and neighbourhood. Prayer-meetings are being held regularly every evening, which are crowded with an earnest and anxious auditory, and numerous cases of immediate conversion had taken place, many of them accompanied with scenes of excitement such as he (Mr. M.) never before witnessed. The rev. gentleman gave the details of a large number of cases where the parties had been struck. Among them was that of a young man who, while in a house which he (Mr. M.) was visiting, suddenly fell on his knees and pleaded for mercy to God, and continued for three hours and a half afterwards to make confession of his sins, and call upon God to pity him. Among the young women affected, two were for a time deaf and dumb; and while in this state, their countenances indicated, from their expres-

view, the most joyous happiness. Many of them had been dreaming dreams and seeing visions. One young woman in particular had had a most remarkable dream, which she had detailed to him the previous day (Monday) at the breakfast hour. There might be some difference of opinion as to the weight to be attached to dreams; but, for his own part, he (Mr. M.) saw no reason why they should not be accepted as evidence of God's work. It was the case that, wherever the Revivals had arisen, they had dreams and visions, and they were to be regarded as the outpouring of the Holy Spirit. Mr. Macgregor concluded his statement, which was listened to with earnest attention, by expressing his firm conviction of the valid and truthful nature of the manifestations which he had described."

A correspondent of the *Dundee Post*, writing to that paper, says—

"I think I hinted to you before that the Revival movement in Port Glasgow had assumed a new phase. If the design of God in striking down sinners under the power of conviction is to arrest the attention of the multitude, it would appear as if, as with Pharaoh of old, he is now giving yet greater signs. These cases of physical prostration are sufficiently solemnising, one would suppose; but phenomena still more marvellous are now appearing. On Tuesday evening, along with the Provost of Port Glasgow and a number of other persons, I was present with a young woman at the hour which she had many hours before specified as the time when she would recover from her trance, and during which she was blind, deaf, and dumb. I have not time to describe the many circumstances which proved that there was no deception; but it may be enough to say that not one of the respectable and well-known persons who were present had the slightest doubt that matters were really such as they appeared to be. The persons thus affected describe themselves as being 'away with Jesus;' but they are not usually very communicative about what they have seen, and probably their visions are not such as could well be described. Their appearance, however, is quite enough to convince every spectator that they are beholding some glorious vision. The face of one young woman, when she went away, was so radiant with heavenly beauty, that those who observed her were struck with awe, and one woman actually fainted away. When the vision, trance, or whatever it may be called, began, the eyes of the young woman were intently fixed on some object which appeared to excite within her adoring wonders; her very features appeared to undergo a change, and as it were a flood of light from above seemed to be poured down upon her. So intent was her gaze upon this glorious object, that for half-an-hour not an eye nor an eyelid moved. As I have said, these persons are not usually very communicative, but from what some of them have said, and from what is observed in the demeanour of others, it is assumed that they have visions in which heaven, and hell, and eternal verities are realised in a vivid manner. I would not take it upon me to say that every case of reported trance is genuine, for it is quite possible that the Devil may stir up his emissaries to simulate the work of the Holy Spirit, for the purpose of bringing up a reproach upon this movement. But though deception should be proved in some instance, that will not disprove the reality of other cases which it is impossible thus to explain away. A case which I happened to see on Tuesday was enough, I think, to caution any one against rash conclusions and actions in regard to the mysterious circumstances of the movement. Passing the door of the police-office in Port Glasgow, in company with the town-missionary, we heard fearful shrieks from a Roman Catholic woman who had been dismissed there, and who just a few moments before had soothingly remarked to a painter, who was working beside her, that Willie M—— had very soon come out of his trance and given his aunt a sound thrashing. When we saw her a little after that, she was in the most fearful state of excitement and soul-agony, calling out that she was the greatest sinner on earth, tossing about her limbs, and shrieking in the most unearthly way, till she fell exhausted into a state of stupor. The other day another woman was similarly visited. Some of the converts, who pass through successive periods of mental excitement, become very weak in body, and some of the good people of Port Glasgow supply them with dietic comforts which their own means do not enable them to procure. This woman, alluding to this, said scoffingly to a neighbour—'Wait a bit till you see me take the Revival, and Mrs. G—— coming in with her basket to me, too.' She did 'take the Revival,' as she called it, and was in the most bitter and fearful agony of mind for some time. She has now found peace. I might tell you much more about Port Glasgow; but time fails. The work is extending day by day, and these more remarkable cases, numerous as they are, are but few in comparison with the numbers to whom the kingdom of God comes without observation."

In an account given of the "Revival" at Belfast, the *Banner of Ulster* says—

"The subjects of these visitations remain up to this moment almost in the same state as on the first day; the symptoms being a species of dreaming consciousness, not only of what is passing around, but of the spiritual feelings and condition of the sufferer; the power of pointing out passages of Scripture, while the sense of sight is as completely in abeyance as in sound sleep; and the astonishing gift of accurately foretelling when the periods of semi-trance will recur and end."

After reading the foregoing and the accounts which have been published in the *Star*, (see Nos. 39 and 40,) it is astonishing to think that otherwise intelligent men should ascribe this "prostrating" influence to any other power than that of Satan. When our Lord was upon earth, and such cases as those described above came before his notice, he *rebuked* the spirits which operated upon them. But now ministers of all denominations, who profess to be servants of Christ, are giving all the encouragement possible for these spirits to take possession of the people, and actually use all their eloquence to persuade their deluded hearers to pray that they may be "struck." As Archdeacon Stopford remarks upon this subject—"Such a prayer answers itself." The people put themselves into a condition for these spirits to take possession of them, and earnestly desire to be thus possessed. No wonder, then, that such scenes of uproar and tumult are witnessed; no wonder that people are struck blind, deaf and dumb, and that they shriek and shout and groan aloud; for hosts of evil spirits are constantly on the watch for an opportunity to enter the human tabernacle, and they now seem to be holding a jubilee: they will be very models of piety; they will quote Scripture as fluently as did their great chief, when tempting the Son of God; and they will show "visions" and "appearances" as clearly as their leader showed our Lord "all the kingdoms of the world in a moment of time." (Luke iv. 5.)

But some one may inquire, What object can Satan have in thus acting upon the minds and bodies of the people? and if this *is* the power of Satan, why do the people under his influence turn from their vices, read their Bibles, and worship God?

One great object which Satan has in view is to lead the minds of the people from the great work which God is accomplishing on the earth. And it matters not to him how much the people may worship God according to the systems of men, so long as he can keep them from fully complying with the conditions of the Gospel of Christ.

Another reason why Satan is working in this way is to gradually lead the people to believe in spiritual manifestations, signs, wonders, and miracles; that, when the time comes for the working of "great miracles to deceive them which dwell on the earth," the people may be brought into such a state of mind, that they will run after these things and be led away by them, even to fighting against the kingdom of God. (See Rev. xvi. 13, 14, and xiii. 13, 14.)

In this religious generation, while wrangling professors were making a great sound of piety, and a prodigious show of meek-faced sanctity, the Lord looked down upon the earth "to see if there were any that did understand and seek God;" and he saw that all had "gone aside;" that they had "become filthy;" that "none were doing good, no not one." Therefore the Lord said—"Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their hearts far from me, and their fear toward me is taught by the precepts of men, therefore, behold I will proceed to do among them a marvellous work, even a marvellous work and a wonder; for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." (Isa. xxix. 13, 14.)

That "marvellous work" is now moving through the world! Prophets and Apostles, inspired by the Holy Ghost, are publishing the pure Gospel of Christ and administering the ordinances thereof. Those who have embraced this Gospel "confess" the Lord, not merely with the mouth, but by their obedience to his commandments; and they are no longer led by the "precepts of men," but by the revelations of God, through his living Prophets; to the truth of which the Holy Ghost testifies in their hearts. The sick have been healed, the blind have been made to see, the deaf to hear, the dumb to speak; devils have been cast out, and the power of God has been displayed in various ways to confirm the faith of his people and to strengthen them in the midst of their trials."

But the "wise and the prudent" have fought against the work of God; they have declared that miracles and visions and the gifts and manifestations of the Spirit were "all done away;" they have brought persecution upon the Saints, and caused the blood of the Prophets to flow; and therefore their "wisdom" is "perishing," their "understanding" is "hid," and their "darkness" upon religious matters has become dense and profound.

And now these very men are beginning to run after signs, and manifestations, and visions, when wrought by the power of the Devil, whereas they rejected them *upon principle* when brought about by the power of God, in connection with a doctrine pure and holy, and which they could not disprove by reason or revelation backed up with all their learning, eloquence, and worldly wisdom.

How the Prince of Darkness must chuckle and triumph to see the "great" men of the earth—men of intellect and erudition—bishops and parsons, lords and notables, preachers and people, attributing the antics of the Devil to the power of the Holy Spirit, and to see thousands of people of all ages, sects, and conditions, anxious to be "stricken" to the earth and deprived of their natural senses!

But the Saint of God can see in these things the fulfilment of the words of God, through his Prophets and Apostles—"I also will choose their delusions, and will bring their fears upon them, because, when I called, none did answer; when I spake, they did not hear; but they did evil before mine eyes, and chose that in which I delighted not." (Isaiah lxvi. 4.) "And for this cause shall God send them strong delusion, that they should believe a lie, that they all might be damned, who believed not the truth, but had pleasure in unrighteousness." (2 Thess. ii. 11, 12.)

The work of the Lord in these latter days commenced in America; but the people of that nation rejected it, and closed their ears against the words of the Lord. They drove the Saints from their midst, and refused to receive that Holy Spirit which gives to mortals the power of discerning between good and evil spirits, between light and darkness, truth and error; and because of this, the "strong delusions" of the last days commenced in that country. Spirit-rapping, table-turning, electro biology, revivalism, &c., are but the shadows of coming events—preparatory operations of those spiritual influences which will wield such tremendous and awful power over the minds of men and women among all nations, as the Gospel of Christ is rejected by them. And the present "religious" excitement, with its trances, swoonings, prostrations, and shoutings, is but the muttering of the elements before the fierce hurricane that is now hastening to sweep over and convulse the world.

Let those who are looking for great moral and virtuous results from the present "Revival" wait awhile and see the *re-action!* And let the Saints of God, who have embraced the "doctrines of Christ," see to it that they "abide" therein. They will manifest their wisdom by keeping away from the exhibitions of the power of the Devil, whether such developments take the name of religion or of science; and if they will yield to the guidance of God's holy Priesthood, they will be kept from all delusive powers; and while the world are being gathered by the spirits of devils against the battle of the great day of God Almighty, they will be prepared to stand on Mount Zion with the hosts of the sanctified, who shall reign with Christ when Satan and those whom he has deceived are bound, no more to come forth until the "thousand years" are fulfilled.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 764.)

[July, 1843.]

Friendship is one of the grand fundamental principles of 'Mormonism' to revolutionize and civilize the world, and cause wars and contentions to cease, and men to become friends and brothers. Even the wolf and the lamb shall dwell together; the leopard shall lie down with the kid, the calf, the young lion, and the fatling; and a little child shall lead them: the bear and the cow shall lie down together, and the

sucking child shall play on the hole of the asp, and the weaned child shall play on the cockatrice's den; and they shall not hurt or destroy in all my holy mountain, saith the Lord of hosts.

It is a time-honoured adage that love begets love. Let us pour forth love—show forth our kindness unto all mankind, and the Lord will reward us with everlasting increase; cast our bread upon the waters, and we shall receive it, after many days, increased to a hundredfold. Friendship is like brother Turley in his blacksmith shop, welding iron to iron: it unites the human family with its happy influence.

I do not dwell upon your faults, and you shall not upon mine. Charity, which is love, covereth a multitude of sins, and I have often covered up all the faults among you; but the prettiest thing is to have no faults at all. We should cultivate a meek, quiet, and peaceable spirit.

Have the Presbyterians any truth? Yes. Have the Baptists, Methodists, &c., any truth? Yes. They all have a little truth, mixed with error. We should gather all the good and true principles in the world and treasure them up, or we shall not come out pure 'Mormons.'

Last Monday morning, certain brethren came to me and said they could hardly consent to receive Hyrum as a Prophet, and for me to resign. But I told them, 'I only said it to try your faith; and it is strange, brethren, that you have been in the Church so long, and not yet understand the Melchisedec Priesthood.'

I will resume the subject at some future time.

It is contrary to Governor Ford's oath of office to send a man to Missouri, where he is proscribed in his religious opinions; for he is sworn to support the Constitution of the United States and of this State; and these constitutions guarantee religious as well as civil liberty to all religious societies whatever."

Monday, 24th. This morning I had a long conversation with Mr. Hoge, the Democratic candidate for Congress. I showed him the corruption and folly of the Governor's sending an armed force to take me, &c., and told him this made the 38th vexatious lawsuit against me for my religion.

Exhibition of Divine, the Fire King, in the Court-room.

Settled with William and Wilson Law. They were $167 in my debt, for which William Law gave his note.

Tuesday, 25th. During this day I signed Nauvoo Legion scrip, a copy of one of which I insert:—

"Nauvoo Legion, July 25, 1843.

No. 406. This certificate will be received by the Nauvoo Legion as one dollar, in payment of debts due the Legion, and redeemable by the Paymaster-General on demand, with any moneys in the treasury.

WILSON LAW, Major-General.
JOSEPH SMITH, Lieutenant-General.
JOHN S. FULLMER, Paymaster-General.

Being sick, I lay on my bed in the middle of the room: visited by Dr. Richards.

Elder Noah Rogers administered to sister Webster at Farmington, Connecticut, who had been unable to walk for several years past.

Wednesday, 26th. She arose from her bed this morning and walked.

I copy from the *Boston Bee*:—

"Sir,—In my last I touched upon the vested rights of the city of the Saints, as they appear upon the face of the Charter; and it may be proper hereafter to go into the merits of that document, for I hold the the maxim good that the 'Union is interested in the Union;' but at the present time I have another subject on the *tapis*, which more immediately concerns the wise and honest portions of the American people. I reason from facts, no matter who may cry, 'hush!' as to 'Mormonism' and the 'disgrace' which the State of Missouri inherits from her barbarous treatment and unlawful extermination of the 'Mormon' people.

"The great day has already been ushered in, and the voice of the Mormon is not only heard setting forth his thoughts and preaching the Gospel of the Son of God in power and demonstration incontrovertable from revelation, in every city and hamlet in our wide-spread American Free States; but other realms and kingdoms hear the same tidings: even the Indians, Australia, Pacific Islands, Great Britain, Ireland, Germany, and the Holy Land, where God himself once spoke, have heard a Mormon; and all this in the short space of twelve or fourteen years: yea, and measures have been taken that Russia may hear the 'watchman cry.'

"Now, sir, 'what has been done can be done.' I shall not be surprised if the Mormons undertake to cope with the world. Virtue and truth are twin sisters of such winning charms, that honest men of every nation, kindred, and tongue will fall in love with them; and what hinders the Mormons, with the Bible in one hand and humanity in the other, from Mormonizing all honest

nah? Nothing. The meaning of 'Mormon,' the Prophet Joe says, is 'More good;' and no matter where it is, the Mormons will have it; and if they cannot obtain it by assertion in the world, they will merit it by faith and prayer from the 'old promise' of 'Ask, and ye shall receive.'

"But do not think that I, even I, have been Mormonized by what I write; for I say *Nay;* though I am willing to admit—and all men of sense will do the same—the more light, the more truth; the more truth, the more love; the more love, the more virtue; the more virtue, the more peace; the more peace, the more heaven—what everybody wants. The Mormons believe rather too much for me. 'I *can't come it.*'

"Another word on Missouri. When her Constitution was framed, they commenced the preamble as follows:—'We, the people of Missouri, &c., by our representatives in Convention assembled at St. Louis on Saturday, the 12th day of June, 1820, do mutually agree to establish a FREE AND INDEPENDENT REPUBLIC, &c.' *Independent Republic!* Well, some of their subsequent acts prove the truth of it; and as the broad folds of the Constitution often conceal more than meets the eye, notwithstanding it is the *aegis* of the people to keep law-makers and law-breakers within and without bounds, let me quote from the 13th article of the aforesaid Constitution, the 3rd paragraph:—'That the people have a right peaceably to assemble for their common good, and to apply to those vested with the powers of Government for redress of grievances; *and that their right to bear arms in defence of themselves and the State* CANNOT BE QUESTIONED. This overwise right of gun-fence was made, as I have learned, for breachy Indians, but was used by Governor Boggs as a *sine qua non*, pointed with steel and burning with brimstone, to exterminate the Mormons. Truly we may ask, What is right and what is law contrary to the Constitution? The Legislature of Missouri acknowledged the exterminating order of Boggs as constitutional, and appropriated more than $200,000 to pay the drivers and robbers, and I may as well say, mobbers of the Mormons, for services rendered the State in 1838. *O Cladius! O Crumena! Vivter.*"

Shower of rain at noon.

Thursday, 27th. I drove through the city with Father Morley in my carriage.

The *Adelaide* having run aground on the sand-bar, as Elder Woodruff graphically describes their voyage, "It was like punching suckers out of a trout brook," on account of the lowness of the water. Elders B. Young, W. Woodruff, and George A. Smith were set ashore and took coach for Pittsburg, where they arrived at six o'clock; went to the Temperance Hall, and unobserved heard Elder Page preaching against the sects. Here they met with Elders H. C. Kimball and O. Pratt.

Friday, 28th. I was at home, sick, and was visited by Father Morley.

At noon, James Sloan, the Recorder, brought the desk containing city and Church books and papers to the Mayor's Office, as he was about to go on a mission to Ireland.

The Twelve met at Richard Savary's. Elder Young inquired concerning the proceedings of the Twelve in Cincinnati: found that Elders Kimball, Pratt, and Page had held a Conference, organized the Church, and then left for Pittsburg.

Elder Page stayed a few days and disunited what had been done, and reorganized the Church; but the Church was left in no better situation. Elder Young reproved brother Page for undoing alone what three of the Quorum had done together. He also alluded to my instructions to be gentle and mild in their teachings, and not to fight the sects any more at present, but to win the affections of the people.

In the evening they met at Jeremiah Cooper's house. Elders Young, Kimball, and Smith addressed the Saints, numbering 75.

Saturday, 29th. I rode up to the Temple and sent copy of Certificate of Trustee, and Granger's Power of Attorney to Reuben McBride, Kirtland. Walked up to near the Lodge-room, met my brother Hyrum, and had a conversation about H. G. Sherwood. There was a political meeting at the Temple, when Mr. Joseph P. Hoge, candidate for Congress, addressed the citizens for three hours, and was replied to in short by Mr. Walker.

Council of the Twelve Apostles met in the evening at brother Savary's to teach the Elders. Elder Young said—

"A man should in the first place preside over himself, his passions, his person, and bring himself into subjection to the law of God; then preside over his children and his wife in righteousness: then he will be capable of presiding over a Branch of the Church. But many Elders are contending about presiding over churches, when they

are not capable of presiding over themselves, or the least child they have.

The first principle of our cause and work is to understand that there is a Prophet in the Church, and that he is at the head of the Church of Jesus Christ on earth.

Who called Joseph Smith to be a Prophet? Did the people, or God? God, and not the people called him. Had the people gathered together and appointed one of their number to be a Prophet, he would have been accountable to the people; but inasmuch as he was called by God, and not the people, he is accountable to God only, and the angel who committed the Gospel to him, and not to any man on earth. The Twelve are accountable to the Prophet, and not to the Church, for the course they pursue; and we have learned to go and do as the Prophet tells us."

Conference met in Utica. Elder John P. Greene in the chair. Four Branches were represented, containing 7 Elders, 5 Priests, 6 Teachers, 2 Deacons, and 159 members: 1 Elder, 2 Priests, 1 Teacher, and 1 Deacon were ordained.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, DECEMBER 3, 1859.

IS THERE TIME? HOW LONG WILL THE DAY LAST?—"The Warning Voice," "The Present Day of Gathering," and other topics bearing upon the emigrations of the Saints have formed the subjects of recent Editorials. We hope all have become fully alive to these matters, for they are of such importance that they can no longer be trifled with, and the times of trouble seem so near that immediate preparation becomes an absolute duty, and the work before the ungathered is so imperative that it must be done at once. Presuming that the generality of the Saints are fully awake to the importance and urgency of the matter, that none may be troubled in spirit, but only active and preparing, let us now inquire, Is there time for the work before the ungathered, that they may prepare to flee from Babylon to Zion? Moreover, as some may desire to know how long we expect the present day of gathering will last to those to whom it is now given, we will lay before them the following views and impressions:—

When the door of emigration was opened again to this Mission last season, another day of opportunities was given to the Saints in these lands to gather to Zion, thus also escaping the coming judgments upon Babylon. Those to whom we have referred in former Editorials have been led to understand that the present gathering day must be made *their* day of gathering; and that if they let it pass by unprofitably, it will be too much for them to expect another. To *them* the matter is very important, and the question, "Is there time?" ought to be one of the deepest interest.

It may be observed, first, that the Lord *has* given to the Saints in this Mission another opportunity—another gathering day. This fact alone is sufficient proof that there is time for all whose duty it is now to depart out of these lands for the home of the Saints—that there is time for them to prepare, do their present work, and reach Zion before the door of emigration is again closed, and their hope of rest with the faithful cut off, at least for this life. There will be time and opportunities given them to prepare; and without neglecting present duties or rushing out by flight in the spirit of fear and confusion, they will be enabled to effect their emigration, escape the calamities at hand, and reach Zion in safety. That this great blessing may be realized, they must perform present duties, diligently and energetically work out the object desired, run without weariness, and remain constantly faithful and in the path

of duty. This being the case, the Lord will do all the rest; and they preparing to meet his purposes and willing to follow in the paths that Providence opens, that Providence will not fail to open such paths, nor fail to bless them with means to accomplish the will and design of their Master for his glory and their present and eternal good. It is an old proverb, but it is and will ever remain a pointed and important one, which embodies the truth that the Lord helps those who are willing to help themselves. This those for whose benefit we are writing may find to their blessing, even as many have done before them. But it should be understood that though there is time, if thus profitably used, for the work to be done, there is none to waste. The day will be long enough for the work to be done, but no more. The present time of opportunity to the ungathered is given for them to work; but there is no time given to them to slumber or to waste away. If their day pass, and their work be *not* done, they are responsible. Our earnest warning to the ungathered is that there is only time for *work*. Let not that work, therefore, be undone.

We do not say that the gathering day of the Saints now in the British Mission will be closed next season. When the door of gathering re-opened last season for emigration to Utah, according to the view taken above, the Lord gave sufficient time for the accomplishment of the work to be done, as he will also open the way before the faithful and diligent, that they may do their part. Both of these expectations we entertain; and even should the Lord in his Providence detain any for his wise ends, or for the work of the ministry, or should insurmountable circumstances arise to hinder the faithful and diligent, *such* would stand justified in his sight, and not be under condemnation; nor would *their* day of opportunities be past. But this, we apprehend, will not be the case with many of the ungathered Saints now in the British Isles.

As intimated in former Editorials, the Saints more particularly referred to, and concerning whom the urgency is most imperative, are those who have been in the Church from seven to twenty-one years. Of course, those who have come into the Church more recently are also concerned, in the *general* sense; and all who can go are required to go. But of *those* so distinctly pointed out—namely, those who have been in the Church from seven to twenty-one years, we make no exceptions—no, not one. It is not to be expected, however, that all in question will be able to emigrate next season. Therefore we do not believe that their day of gathering will be closed next season; for although the present period of emigration opportunities may be expected to be comparatively short, still that period has only just begun. Other and larger emigrations may be expected after that of the next season, when more will have had the chance of preparing and the privilege of gathering home. Still there is not a moment for any to lose; and those who let any opportunities slip may not find them again; and those who put off preparation for a moment are in danger of being at last unprepared. Let all, therefore, be wise.

From the importance of the matter, some may, perhaps, desire to know *definitely* how long we think the present day of gathering will last before some interruption will close the door of emigration again? Now, in answering this, it must be understood that we are speaking of the Saints in the British Isles, rather than of our brethren and sisters on the Continent, and that we are not including those not yet in the Church; and that though all who are in the Church are under obligations to gather as soon as their way opens, yet the exclusive part of our remarks is intended for those who have been in the Church a number of years. Well, then, it is our deep impression that if any of the British Saints who have been in the Church from seven to twenty-one years are ungathered at five years after the season just opening, not one out of ten of them will ever see Zion in this life—not one out of ten of this class

will ever find another day of gathering opportunities for *them*. They will have had the door of emigration opened for them for from four to eighteen years previous to its closing at the period of the Utah difficulties. During that long day of opportunities and probation in the Church, they did not gather to the land of Zion. Concerning this, we believe that the ungathered faithful stand either justified or *excused* in the sight of God. But after this justifying and excusing come other facts—namely, that, according to the indications of his Spirit, he would have them now gather home as soon as possible; and in order that they may do this, he has given them another day of gathering; and that it is his will and good pleasure, before the close of that day, to deliver *all* whom he purposes to deliver at this time. And those whom he purposes to deliver are the faithful, the diligent, the preparers, the workers, the tried, and those whose privilege it is to see Zion in this life, and who have faith to hold on to that privilege until it is realized. This must be understood to apply particularly and forcibly to those who have been in the Church from seven to twenty-one years, and generally to all in the European Mission whose duty and privilege it may be to gather to Zion during the coming emigration seasons.

None of these remarks must be taken as *predictions* of the length of time before some hindrances from national convulsions, &c., may rise up, cutting off the present opportunity of emigration to Utah. The object is merely to give our *impression* of the extreme length of the gathering day now opened for the preparation and escape of all those Saints whose duty and privilege it may be to gather out of Babylon and go to Zion at this time. Perhaps difficulties and convulsions on the American Continent and wars and convulsions in Europe may hinder the gathering of the Saints even before the expiration of the period indicated. Be that as it may, we are persuaded that many years cannot pass before great convulsions, wars, and other calamities overtake the nations, and especially overwhelm the United States. But while we desire that all concerned should realize something of what is before them, and have some idea of the probable length of the present gathering day given to them to prepare and work out their deliverance, we would have none frightened or discouraged. Let all the faithful feel assured that the Lord *will* give time to the diligent, the working, and the trusting; and that all the days of opportunities he may give to his Saints will be *long enough* for his purposes and the work designed to be done.

THE ESSAYIST.

PROGRESSIVE STATES, TRANSITORY STATES, AND ETERNAL STATES.

(*Continued from page* 762.)

PART III.

Without beginning and without an end,
Coeval with eternal Deity,
Is universal life. The Gods but lend
Creative forms and stamp all entity.
Then, in their wondrous legislative scheme,
They lead their living and created hosts:
While systems chaunt creation's endless theme,
Each world its Maker's legislation boasts.

Before entering further into this series of Essays on "Progressive States, Transitory States, and Eternal States," let us touch upon the philosophy of the states growing out of the Divine economies of creation and government.

Transitory states have the nearest relative connection with progressive states; and through them is manifested the progressive disposition or tendency of the universe before being manifested in eternal states. This disposition or tendency directly causes transition. Indeed, according to primitive ideas and speaking of existence in its simplest sense, the idea involved in progress and transition is one. But then Divine legislation must be taken into consideration, and we must carry

existence on far beyond elementary being, or its unformed, chaotic condition, or its most primitive states. The Creative Ones have been engaged throughout the beginningless eternity in their grand work of creation, organizing elementary existence, forming and shaping the unformed masses, and driving out Chaos and taking possession of his dominions. They have rolled upon the stage of creation world after world and system after system, and the universe has been under the legislation of those Creative Ones for countless millions of years. Under their economy of government, it has been travelling upward and onward, according to eternal, inherent dispositions and tendencies, through those states and stages which are marked in the Divine arrangement by the wisdom and experience of Deity.

In dealing with the philosophy of existence and states and their classification, we must take the foregone considerations into account; and while we fix the understanding that inherent dispositions, innate instincts, and eternal tendencies are continued throughout endless existence, from the lowest condition of beings up to the highest condition of beings in the universe, we must stamp our philosophy of existence and states with the great fact that the universe has been travelling upwards and onwards, during countless millions of years, under the legislation of Deity. And when we view the universe, not in the simple sense of primitive existence, but as the handiworks of the Creative Ones, showing wonderful organization and a grandly extensive, complete economy,—when we reach that stage of the philosophy of existence where Divine knowledge, experience, wisdom, legislation, design, and adaptiveness come in, then we come to views where primary truths branch out and extend into higher meanings. It must not, however, be imagined for a moment that the creative operations of Deity kill the inherent, uncreated dispositions of eternal existence, or that those operations stop the eternal, irresistible tendencies of progressive being, or that the Divine legislation of the universe violates primitive truths or abrogates essential and radical laws of being. The reverse of this is the fact. The creative and legislative schemes of Deity have for their object and aim the eternal unfolding and preserving of the inherent, uncreated, eternal dispositions and tendencies of universal existence. The Divine operations and legislation are not in violation of essential and eternal conditions and laws, but in accordance therewith; and while it is a truth that the aim and object of the Creative and Legislative Ones are to unfold universal existence eternally, and to take their creations and systems from state to state onward and upward for ever, their economies and administrations are equally conservative, and not destructive of the primitive dispositions and tendencies of being. Those dispositions and tendencies are progressive; and hence it may be said that the course of Deity and of the universe is essentially the same.

It may be laid down, then, in the philosophy of existence and states, that the essential, inherent dispositions and tendencies of existence are preserved in the Divine economies of creation and legislation, and that fundamental and eternal truths, laws, conditions, and meanings are continued, and not done away by Deity. It may be farther stated that upon those essential, inherent dispositions and tendencies the grand, comprehensive economy of creation is based, and that according to those eternal truths, laws, conditions, and meanings the government of the created universe is sustained, continued, and carried onward and upward.

But when we come to a consideration of the universe—a consideration of existence under the creative and legislative action of Deity, then we find primitive truths reproduced with higher meanings —that is to say, with meanings given by the creative action and legislative impress and wisdom of Deity. We then come to Divine design, classification, and adaptiveness; and out of these grow degrees of progress, states of being, classifications of states, and finally the great adjustment and harmony. But until we get to existence under Divine legislation, there is no such classification as progressive states, transitory states, and eternal states. All that can be said before this of universal existence is that it is in an eternal condition of moving. The higher meanings and classifications of things and states grow out of Divine action and legislation. The universe essentially lives, moves, and has a being; and the object and aim of Deity are to cause it to live, move, and carry on its being in the right direction.

Thus come the higher meanings, and thus also come the classifications of states.

It is not, then, until we view existence in its creative forms and under the legislation of Deity, that we arrive at the higher meanings. When we reach this point of view, Divine knowledge, experience, and wisdom appear; and based thereon stand the creative operations and universal legislation of the Creative and Legislative Ones of eternity. These operations constitute the grand economies of the universe. In those economies are involved design and object, aim and scope, methods and laws, agents and administrations, and the travelling of Divine works towards their consummation, and the ultimate consummation of those works in their due order. States and a classification of states are also brought in, with orders, and glories, and positions, and authorities, and powers, and relations that are transitory, and relations that are eternal,—that is to say, states of things and beings that are designed to be temporary, and which are travelling towards the great adjustment brought about in their times of restitution and consummation, and states that are designed to abide for ever, and which have reached their great adjustment and passed their times of restitution and consummation.

Of course, in the classification of states designed for progressive existence and progressive beings, there will first stand states involving the progressive idea in its most primitive legislative form—that is to say, involving the idea of existence simply living, moving and acting, but with the higher meaning given by Divine legislation, implying beings and things living, moving, and acting in the right direction according to the wisdom and leadings of the Deity. This would constitute progressive states, and be the nearest legislative meaning to the primitive idea of existence. This would involve the idea of things and beings living, moving, and acting under Divine legislation, which would lead them to live, move, and act in the right direction—namely, upward and onward for ever.

Next in the classification stand *transitory states*. These states are designed by the Eternal Legislative Ones for progressive beings and progressive things. They are the next nearest related to primitive ideas and primitive existence. Of necessity they involve the idea implied in the the term "progressive;" but they also involve another meaning, belonging to the root-idea,—namely, the meaning implied in the legislative term "transitory." These different meanings of the same root-idea of moving is given by Divine legislation and classification of states. Transitory states, then, are of necessity progressive; but they are by the Supreme Ruler only intended in their *arrangements* to travel towards the object of his great design, and, when they reach the times of their grand consummation and adjustment, to resolve themselves into eternal or abiding states. Transitory states are of course progressive; but the *arrangements* of those states are designed to be only temporary; and the relations, positions, authorities, honours and dominions thereof change, pass away, and give place to the great adjustment of relations, positions, authorities, honours, dominions, and glories, which shall be brought in with the eternal states.

Last of all stand in the classification *eternal* states. These are states of progressive beings and things, which, having fulfilled some grand object of God, have reached their times of restitution and consummation; and then, after being adjusted and harmonized by God and his Christ at the head of their eternal orders of Priesthood and Saints, they have been pronounced abiding and eternal in their *arrangements*, involving relations, positions, authorities, honours, glories, and dominions. This is what constitutes eternal or abiding states.

It must not, however, be for a moment imagined that eternal states are not progressive, but stand-still, or that, because abiding states of things and beings are to be brought about, those states will be fixed, in the sense of unprogressiveness. It must be understood that it is the *arrangements* and the *relations* and the *positions* and the *authorities* and the *honours* and the *powers* and the *glories* and the *dominions* that are abiding and eternal, and not states standing still and unprogressive. All states, from the lowest to the highest, must involve the progressive idea, seeing that they belong to progressive existence, which always was and always must from necessity be progressive. The same fundamental idea expressive of the moving-on condition of the universe becomes reproduced in higher meanings in every advancing state; but

that idea is never done away, and the same great truth concerning the moving-on tendency of existence holds good throughout. Those states which stand in the classification under the name of "progressive states" show the moving-on or progressive tendency. Those which stand under the name of "transitory states" show that tendency according to the primitive idea, and also involve the moving-on idea in a legislative sense; that is to say, in their *arrangements* they are but temporary, and their relations, positions, authorities, &c., are passing, changing, and not abiding; and those arrangements will pass away when "that which is perfect" and eternal "is come." Last of all, those which are classified as eternal states, though adjusted and harmonized and abiding and eternal in relations, orders, positions, authorities, powers, honours, glories, and dominions, are nevertheless as progressive in their tendencies as primitive existence or the lowest states. Indeed, they are more intensely progressive in the higher and sublimer degrees and meaning.

(*To be continued.*)

AMERICAN ANTIQUITIES,

CORROBORATIVE OF THE BOOK OF MORMON.

(*Continued from page 738.*)

These remains lie upon the common lands of the village of Nohcacab, and their very presence was unknown until the opening of a road to Bolanchen disclosed them in the bosom of the wood. The ruins of Chichen, being situated on both sides of the great road which leads to Valladolid, one of the principal modern cities of Yucatan, and full in sight of all passers-by, are, in consequence, more generally known to the people of the country, and the name of this city is recorded in history as that of the first place in the interior when the Spaniards halted. Whether the town was then inhabited, and in the full blaze of that splendour which the magnificent remains indicate, or whether it were already then deserted, is, however, unsettled; for the Spanish chronicler merely mentions the locality as a favourable and strong position for defence against the Indians, on account of the great buildings that were there. . . . Without attempting to go as far back as the first settlement of the red race on the continent of America, and to enter the regions of pure speculation, we may, however, trace its civilization back at least a thousand years before the Conquest. The Mexicans, it will be remembered, admitted that in their pyramidal structures they had imitated the earlier works of the Toltecs. This race is the earliest of which any knowledge can be derived from the traditions and picture-writings of the Mexicans. According to these, this people, constituting a powerful nation, arrived from a country somewhere to the north-east of Mexico, whence they emigrated, for some unknown cause, at the commencement of the sixth century of our era; and after about 104 years' wandering through the intervening countries, made an irruption upon the great table-land and valley of Mexico, territories bearing, in the language of the country, the name of Anahuac. Having established an empire under a monarchical form of government, they ruled the country during four centuries, built large cities, and spread civilization around them. After the expiration of this period, they were smitten by pestilence and famine; their numbers dwindled; some portions of the population migrated southwards towards Yucatan and Guatemala; and in Anahuac they were superseded in power by other tribes coming from the same direction as they, and of whom the Aztecs or Mexicans of the time of the Spanish Conquest were the last. Each of these tribes, in its turn, seems to have adopted as much of the civilization of the Toltecs as was extant on its arrival; and as the remains in Mexico, though evidently of different dates, do not present characteristics of any distinct civilization, it is probable that the archetype, of which the remains throughout the whole of the southern part of North America are but slight modifications, has been that of the Toltecs, or of the people from whom they had borrowed it; that it is their architecture, their astronomical division of time, their mythology, and their religious observances and customs, which prevailed throughout these regions. It cannot, however, be maintained with any certainty, notwithstanding the records of the Toltec migration from the north-west, that the territories situated in

that direction were the first seat of population and civilization on the American continent. There is, on the contrary, reason to believe that the population and civilization of Yucatan, Guatemala, and Chiapas had been anterior to those of Mexico; and that thence they have been diffused through the north, whence the populations have again returned southwards by one of those refluxes which are common in the early history of nations. That civilization has at one period extended far to the north-east of Mexico into the territories which at the period of the discovery of America by Columbus were inhabited by rude and savage tribes, modern research has sufficiently established. From the Gulf of Mexico to the southern shores of the great lakes in the United States, earthworks and fortifications have been traced entirely distinct from the works of the Indians, giving evidence of a state of civilization greatly surpassing theirs, yet proving much affinity between the two, and at the same time exhibiting features that show them to be links of the great chain which extends southward also. In the States bordering on the Gulf of Mexico, the Teocalli-shaped structures, of large dimensions, continue to form the leading feature. Further northward, however, in the region watered by the Ohio and its tributaries, though the ancient earthworks are still of considerable magnitude, and in numerous instances of the pyramidal form, terraced, and with a graded ascent to the top, yet a divergence from the system pursued in Mexico is visible in the greater prevalence of the conical-formed mound, as also in the existence of numerous enclosures formed by embankments of earth and stone. By their number, the regularity of their form, and the vastness of their dimensions, these embankments give an imposing idea of the number and capabilities of the people who raised them. In the State of Ohio alone, the number of tumuli raised by the hand of man is estimated at no less than 10,000, and the enclosures are rated at from between 1,000 to 1,500. Some of these are, of course, of minor dimensions, while others are of extraordinary magnitude. Enclosures of 100 or 200 acres are said not to be unfrequent, and works are occasionally found enclosing as many as 400 acres. On the Missouri, indeed, there is an enclosure embracing an area of 600 acres, while embankments varying in height from five to thirty feet, and enclosing areas of from one to fifty acres, are of common occurrence. However, the amount of labour expended on the works cannot always, we are told, be calculated according to the extent of the area enclosed; for a fortified hill in Highland County, Ohio, has one mile and five-eights of heavy embankments, which enclose an area of no more than forty acres. On the little Miami River, in Warren County, in the same State, are similar works, presenting upwards of four miles of embankment, enclosing little more than a hundred acres; and a group at the mouth of the Scioto present an aggregate of about twenty miles of embankment, while the extent of the space enclosed hardly amounts to two hundred acres. The mounds are likewise of various dimensions, some being only a few yards in diameter, and a few feet in height; while others—as, for instance, one at the mouth of Grave Creek, Virginia; another at Miamisburg, Ohio; and the truncated pyramid at Cahokia, Illinois—have respectively a perpendicular altitude of 70, 68, and 90 feet, and measure in circumference at the base respectively 1,000, 852, and 2,000 feet. The area on the truncated summit of the latter measures several acres, and that of Miamisburg is calculated to contain 311,353 cubic feet. At Selzerstown, Mississippi, there is another great mound, said to cover six acres of ground. With regard to these gigantic structures, an American writer observes—'We have seen mounds which would require the labour of a thousand men employed on our canals, with all their mechanical aids and the improved implements of their labour, for months. We have more than once hesitated, in view of these prodigious mounds, whether it were not really a natural hill. But they are uniformly so placed in reference to the adjacent country, and their conformation is so unique and similar, that no eye hesitates long in referring them to the class of artificial erections.'

(To be continued.)

PASSING EVENTS.

GENERAL.—An earthquake has been felt at Newquay, in Cornwall, shaking the houses to an alarming extent, and setting in great commotion the vessels aground near the pier. Advices from Constantinople state that tremendous tempests have prevailed of late, and many shipwrecks have taken place in the Euxine Sea, especially on the coast of Rumelia. A despatch from Varna states that for seven days there had been awful gales experienced there. A despatch from Bout Gas Gulf says that seventeen vessels had been wrecked there. During the last few weeks the number of shipwrecks and other